THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The more judgment a man has, the slower and the more careful he will be to condemn."

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THE SECOND COMING.

"BEHOLD, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of Him. Even so, Amen." (Revelation 1: 7.) There is no room for doubts—nor yet is there any mistake, that this prediction of the Coming One is the same who was reviled, persecuted and nailed to the Cross, and who is to have glory and dominion for ever and ever. John was present when that One left the earth. He had heard the angels say, "Ye men of Galilee, this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 11.) He had seen how "a cloud received Him out of their sight" and thenceforward carried in his memory what the words of the angels authorized him to regard as a picture of something in the future to which he ever looked with the profoundest interest. And all the stupendous visions did not for one instant disturb that picture, or even divert his mind from it. However variously he may have been moved, as scene followed scene in the great exhibition of the Divine purpose, the keynote to which he ever returned, was the coming and kingdom of that ascended Lord. "Behold, He cometh." Here is the great fact unequivocally stated. Christ has not gone to heaven to stay there. He has gone for His people's benefit; and for His people's benefit He will return again; not in spirit only, not in providence only, not in the mere removal of men by death, but in His own proper person, as "the Son of man." Few believe this, and still fewer lay it to heart. Many sneer at the very idea, presumptuous, they say, and would fain laugh down the people who are so simple as to entertain it. But it is nevertheless the immutable truth of God, predicted by all His prophets, promised by Christ Himself, confirmed by

the testimony of angels, proclaimed by all the apostles, believed by all the early Christians, acknowledged in all the substance of Christianity, that without it there is only a maimed and mutilated presentation of the glorious gospel of the kingdom. The religion that does not look for a returning Savior, or locate its highest hopes and triumphs in the judgment scenes for which the Son of man must reappear, is not the religion of this article, and is without authority to promise salvation to its devotees. Murmur at it, dispute it, despise it, mock at it, put it aside, hate it, and hide from it, as men may, it is a great fundamental article of the gospel, that that same Jesus Christ, who ascended from Mount Olivet, and is now at the right hand of God the Father Almighty, shall come from thence to judge the quick and the dead, and to stand again on that summit from which He went up. This is true as Christ Himself is true; "and he that hath an ear to hear, let him hear." "He cometh with the clouds." Here is the great characteristic in the noble manner of His coming. "With the clouds" in majesty and glory;—with the awful pomp and splendor of Him "who maketh the clouds His chariot: who walketh up on the wings of the wind." "And every eye shall see Him." Here is the publicity of the whole event. It is not said that all shall see Him at the same time, or in the same scene, or with the same feelings.

Other passages teach us that some eyes will see Him whilst He is yet to others invisible; and that He will be manifested to some at one time and place, and to others at other times and places, and in different acts of the wonderful drama. But there never has been and never will be that human being who shall not see Him in some stage or another of His judicial administrations. To every one who has lived, and to every one who shall live, He will show Himself, and compel every eye to meet His eye. The dead shall be brought to life again and shall see Him, and the living shall see Him. The good shall see Him, and the wicked shall see Him. Some shall see Him and exclaim, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we will be glad and rejoice in His salvation"; and others shall see Him and cry to "the mountains and rocks: Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" "And they which pierced him," shall see Him. Though His manifestations shall be absolutely universal, it has an awful distinction to some. Of all beings who shall then wish to be saved that sight, it will be those who murdered Him. They shall not escape it. They must each and all some day confront Him, and meet His all-penetrating gaze, from the wretched man who betrayed Him, down to the soldier who pierced His side, and all who have made some cause with them in wronging, persecuting, wounding, and insulting the Son of God, shall then be compelled

to face His judgment seat; and to look upon Him whom they have pierced. "And all the tribes of the land shall mourn about him." Does this not refer to the fulfillment of Zechariah 12: 10, where the house of David and the inhabitants of Jerusalem shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one is in bitterness for his first-born? O, the intensity of that bitterness! I do not wonder that worldlings and half-Christians have no love for this doctrine, or that they hate to hear about Christ's speedy coming. It is the death-knell of their gaieties and pleasures, the turning of their confidence to consternation, the conversion of their songs of levity to shrieks of despair. There is a day coming when "the loftiness of man shall be bowed down, and the haughtiness of man shall be made low"; when there shall be "upon the earth distress of nations, with perplexity"; when "all the tribes of the earth shall mourn": when men shall "go into the holes of the rocks, and into the caves of the earth," "into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty"; when men "shall seek death, and shall not find it; and shall desire to die, and death shall flee from them." And that day is the day of Christ's coming, and those dismayed ones are such as love not His appearing. Fear and dread shall fall upon the wicked; trouble and anguish shall make them afraid; and men's hearts shall fail them for fear, and for looking after those things that are coming on the earth. The saints will then have been caught away to the Lord. From the same field, the same shop, the same bed, one shall have been taken and the other left. And on those remaining ones, who have not watched, neither kept their garments clean, nor made themselves ready, shall the terrors of judgment fall.

Fiction has painted the picture of a maiden whose lover left her for a voyage to a foreign port, promising on his return to make her his beloved bride. Many told her that she would not see him again. But she believed his word, and evening by evening she went down to the lonely shore, and kindled there a beacon-light in sight of the roaring waves, to hail and welcome the returning ship which was to bring again her betrothed. And by that watch-fire she took her stand each night, praying to the winds to hasten on the sluggish sails, that he who was everything in the world to her might come. Even so it is with Jesus Christ who has gone away to that holy land of heaven, promising on His return to make us His happy and eternal bride. Some say He has gone for ever, and that here we shall never see Him more. But His last word was, "Yea, I come quickly." And on the dark and misty beach sloping out into the eternal sea, each faithful believer stands by the love-lit fire, looking and watching and praying, and hoping for the fulfillment of His word, in nothing gladder than in His grand pledge and promise, and calling ever from the soul of love, "Even

so, come, Lord Jesus." And some of these nights, while the world is busy with its gay frivolities, and laughing at the maiden on the shore, a form shall rise out of the surging waves, as once on Galilee, to vindicate for ever all this watching and devotion, and bring to the faithful and constant heart a joy, and glory, and triumph which never more shall end. May God arouse us by His Spirit, and not permit us to sleep till the thunders and terrors of the great day are upon us! Terrible as it will be to the wicked and the unprepared, and those who refuse the warnings which we give them, it is a precious day to the saints, a day to be coveted, and to be prayed for with all earnestness of desire. The poor faint-hearted Christianity of our times can hardly contemplate it without trembling and annoyance. Many who profess and call themselves Christians would rather not hear about it, and would prefer, if they had their choice, that Christ might never come. It was not so in Christianity's pristine vigor. Then the anxious enquiry of disciples was, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" "Lord, wilt thou at this time restore the kingdom to Israel?" Then Christians wrote to each other in joyous congratulation, that their citizenship was in heaven, when they looked for the coming of the Savior.

Cork, Ireland. D. G. ATKINSON.

MORMONISM A WORLD-WIDE RELIGION.

(*Concluded from page 132.*)

We are not, as we are supposed to be, believers in the notion that nobody gets to heaven but the "Mormons." There was a man in England who told a story not long before I left, of a person who died and went to the great gate. After a conflict or confab with Peter, he let the man in; and he said to him, "Now you go along there softly and quietly, and look through that window yonder, then come and tell me what you saw." So the man went and looked through the window and came back. "What did you see? Now don't talk too loud." "I saw some people worshiping in there." Peter replied: "They are the 'Mormons,' and they think they are the only people in heaven and we don't want to disturb them." We never entertained a notion of that kind. For our religion reaches out to all humanity, of every nation, and kindred, and tongue, and people, as our brothers — sons and daughters of the living God; and we expect, either in this life, in the body, or after we leave here, in the spirit, to help redeem them, to lift them up from a lower condition to a higher, to teach them the truth as it is in the Lord. While we walk in it ourselves and set the example, to try to bring them along in the train according to their own agency and willingness, or unwillingness. Thank God we have learned something of our Father's purposes; for the

redemption of His children. Those who know Him not and will not come to Him while they dwell in the body are not eternally lost, for He still reaches after them all, every member of Adam's race; and sometime in the great future He will see that they have the opportunity, as I have said, of receiving the truth, and He has places prepared for them all, according to their conceptions and receptions of the truth. By receiving the truth and living it we become better and more prepared for a higher plane, and so it will be with all the myriads in the spirit world. Sometime or other they will hear the truth as it is in the Lord, and our privilege and blessing will be to help redeem them from darkness, from ignorance, from superstition, and from death, and aid in the grand work undertaken by Jesus Christ, our elder brother, the redemption of the human family, until every knee shall bow and every tongue confess that He is the Christ, to the glory of God the Father.

This, in brief, is our mission, brethren and sisters. Let us perform it; do what we can here at our home in the valleys of the mountains; send out our sons and daughters and our brethren to the world; gave aid and comfort and help to those who come here from afar. Do not let them suffer for the necessaries of life. Find means of employment for them, and you folks that have come from the old world, do not forget your friends whom you have left behind. Write to them and tell them the truth as it is, so that they may not remain in ignorance concerning our affairs here. And you elders in Israel, who have ministered among the people abroad, and they have been kind to you and helped you, write to them; let them know you remember them; don't neglect them. You brethren who are bishops, and others who can find employment for men, help your brethren when they come home from missions; do not neglect these good boys when they come home from abroad. If they can't find employment, look around and help find something for them to do. Put them in the harness, in the societies and in the organizations; give them something to do. That is what I tried to do over in the mission field. When the boys had something to do every day, they did not have time to get homesick; and when one would get the symptoms, I would send him tract distributing, or give him something else to do. Do not let them go on in idleness.

You brethren who have come home, do not go into by and forbidden paths; do not forget the injunctions you received before you came away from the old world. Be Latter-day Saints in very deed. Avoid the pitfalls and snares which will be laid for your feet. Serve the Lord; keep His commandments; show an example worthy of the imitation of those who are around you. Remember that you bear the vessels of the Lord; you must be clean and pure in your hearts and in your conduct; then you will be bright and shining lights in Israel as well as throughout the world, and God will bring you into your full stature and into your full glory and

power and light, as men holding the holy priesthood. He will set you up on high, and you shall be called "the priests of the Lord, the ministers of the Holy One," in this world and in the world to come; and when the grand work is consummated, and you are raised from the dead, in the first resurrection, you will become kings and priests unto God, and will rule and reign in the house of Israel, and bear sway in the name of the Lord, forever and ever.

Brethren and sisters, Latter-day Saints, I love you with all my heart. Zion is my home. Zion is my desire. To build up Zion and carry this spirit throughout all the world has been my work for many years, and I rejoice in it; and to-day I praise the Lord for His abundant mercies in bringing me home safely, here among you. May His peace abide with you; may His blessings be upon you; and may you grow into a mighty nation whom the Lord will sustain and bless and ultimately bring back into His glorious presence. Amen.

MINUTES OF NOTTINGHAM CONFERENCE.

THE semi-annual conference convened at Nottingham, Cobden Hall, Peachy Street, Sunday, March 5th, 1911. There were present, President Rudger Clawson of the European Mission, Elder Hyrum B. Clawson, President Thomas S. Wheatley and seventeen traveling elders of the Nottingham conference, also Elder Parker of Leeds conference. The morning service commenced at 10:30. After opening exercises, the Sacrament was administered by Elders John T. Hales and Frederick C. Clark.

President Wheatley gave a short address of welcome and bore testimony that the angel which John the Revelator saw, had delivered his message.

Elder Perry D. Peters showed what a great responsibility rested upon any one who attempted to preach the gospel. The Latter-day Saints teach a practical religion, and our reward will be exactly what we merit.

Elder Charles B. Gunnell was the next speaker, and said that his testimony had become much stronger since coming into the mission field, and this was due to the fact that he had lived nearer to the gospel. "Draw near unto the Lord, and he will draw near unto you."

The choir very ably rendered, "Captain of Israel's Hosts."

President Rudger Clawson said, "We meet under very favorable auspices and everything gives promise of a fine conference." Spoke of the persecution raging over the country and of the false statements that were afloat about the "Mormon" people. "Elders are not after girls. Their mission is to all. They must be virtuous, honest and God-fearing men. Were they wicked men would they make the great sacrifices which are required of them in preaching the gospel?" He commented upon the beautiful music rendered by

the choir, quoted Doc. and Cov. Sec. 25: 12: "For my soul delighteth in the song of the heart, etc." Showed how Christ and His disciples suffered persecution and that we should expect the same treatment.

Choir sang the anthem, "His Promise True."

The afternoon session commenced at 2:30. Conference Clerk Clarence T. Ward read labor and statistical reports for the previous six months, also presented general and local authorities, all of whom were unanimously sustained.

Elder Hyrum B. Clawson discoursed upon the dream of Nebuchadnezzar and the interpretation thereof. Showed how God had set up His kingdom, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Choir sang the anthem, "Hearken Unto Me My People."

Elder Clarence T. Ward discoursed upon the "New Witness for God," showing that there was material evidence to base one's faith upon, which made it impossible for the Prophet Joseph to have been deceived.

President Rudger Clawson showed that the Savior was not popular with the wealthy classes of people, nor did He tell His disciples they would be. "The servant is not greater than his Lord." We do not drag people into the Church nor do we baptize them until they are thoroughly acquainted with our teachings and desire it. Showed how some newspapers did not publish facts, and were not to be relied upon.

Elder Charles R. Welling was the first speaker in the evening. He showed that there was but one way into the sheepfold. Persecution is part of the gospel and has a tendency to weed the tares from the wheat. While the people say they believe in the prophets they reject modern prophets, which is only a repetition of what happened in the days of Christ. He concluded by showing that the gifts of the Spirit were essential to the existence of the Church.

Choir sang the anthem, "Let the Mountains Shout for Joy."

President Clawson discoursed upon the subject of authority; said that every church must stand or fall on that question, and showed how messengers of the Most High had given the authority to the Latter-day Saints.

President Wheatley thanked all who had aided in making the occasion a success, and adjourned the conference.

A very pleasing feature of the conference was the excellent singing rendered by the choir, under the very efficient leadership of Elder A. T. Henson. Much credit is also due to the good sisters of the Relief Society who so generously prepared dinner and tea for the visiting saints and friends.

On Saturday afternoon President Clawson met in Priesthood meeting with the elders, where a most enjoyable and instructive council meeting was had. A number of questions were answered.

CLARENCE T. WARD, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 9, 1911.

THE ATONEMENT.

THE fact of the redemption of mankind through the death of Jesus Christ, forms the pivotal point around which revolves all hopes of a life hereafter. The method, or process, by which man became mortal—subject to death—and the inner workings of the vicarious sacrifice which paid the penalty for disobedience, have not been made known to us. We are told by revelation that it is an actuality, and sufficient evidence is furnished to establish an assurance in our minds of its genuineness. But for this medium of revelation from God, we should be in ignorance of many phenomena that to-day are serving us as stepping stones to a higher and more glorious life, both in this probation and in the life beyond.

The workings of the atonement are quite beyond the reach of science (Science, with all the advancement it has made of recent years, is still merely embryonic) in its present development, and no conjectures have ever been indulged in that haven't for their basis the *sacred* story of life, mortal and immortal.

One of the rewards of faith—speaking of faith as a gift of God—is the privilege its possessors have of enjoying desirable things without first being compelled to learn all the whys and wherefores of every fact of creation. It is equivalent to having a roof over our heads while we are building our house—not having to deny ourselves the comforts of a home while we learn all about everything which goes to make up the structure.

If it were necessary that we should know the exact process by which Adam fell; be able to analyze each phase of the change wrought in his spirit and body according to material laws, demonstrating cause and effect; if all this were necessary in order to obtain salvation, and then we were required to treat in the same manner the means of release from our fallen state—the atoning sacrifice and the resurrection—how tardy would our starting be on the course of eternal progression! But an omniscient Father says, in effect: "My children, I assure you that I have done all this according to a pattern of wisdom in me, wherefore ye need not wait to compass all my ways and means unaided, and I promise you that if ye obey my instructions, ye shall not come short of my glory. My plan is perfect and eternal. It is the same plan which has

before redeemed men from a fallen condition in other worlds, and when ye have attained to the height of my abode, then shall ye see and comprehend." Then He makes clear His good purposes by placing guide-posts (prophecies, miracles, powers and gifts) along life's highway, by observing which we gain confidence in His promises. With all the evidence surrounding us, there is no good reason why our confidence in God's revealed promises should not be fully as strong as confidence in demonstrable scientific facts. Revelation as a means of education is infinitely swifter than science, and fully as certain. For instance, the Prophet Joseph Smith taught, more than seventy years ago, the indestructibility of matter, while the proclamation of this doctrine by the world of science is comparatively recent. More recent still is the discovery by scientists of what they term "universal ether," yet as long ago as the early forties of the nineteenth century, this man of God, through revelation, received and gave to the world the fact of this fine and subtle substance. He goes farther and declares that this substance, "universal ether," is divisible, and that associated with it is a substance still finer than ether; as much finer than "universal ether," as the latter is finer than the atmosphere we breathe. Since he anticipated science nearly, if not quite, a half century in the discovery to the world of the eternity of matter and the existence of "universal ether," have we not good reason for believing him to be right on the third point? And even these great facts are but elemental when compared with the inexhaustible store of truth still locked in the treasure vaults of Omniscience.

Science may be termed a form of revelation, but compared to the revelation which is a communication direct from the Creator, it is slow and vacillating: science determines cause from effect, while revelation is a message direct from the Great Cause. It seems to us, therefore, that the fact of the atoning sacrifice, and its redeeming effects, is worthy of our fullest confidence; that it furnishes a sufficient basis upon which to build up our hopes of salvation, future glory and exaltation.

Returning to the main point, Christ did a greater work for us than we can comprehend fully. But for His expiation, it would have been impossible for men to have been saved from their own sins, except through the shedding of their blood. "And almost all things are by the law purged with blood; and without shedding of blood is no remission." (Heb. 9:22.) But instead of this requirement, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.) God had before arranged that *One* might make this atonement for *all*. "For as in Adam all die, even so in Christ shall all be made alive." (I. Cor. 15:22.)

It isn't necessary that Christ should come again and lay down His life for those who have lived since His time. The act of the

sacrifice was in its nature both retrospective and prospective, covering the entire history of mankind. St. Paul makes this quite clear in his epistle to the Hebrews. "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many." (Heb. 9:22-28.)

And of His immaculateness, and therefore fitness to be a Redeemer, St. Peter testifies: "Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in the mouth: who when he was reviled, reviled not again: when he suffered he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness by whose stripes ye were healed." (I. Peter 2: 21-24.) And further: "For Christ also hath suffered once for sins, the just for the unjust, that He might bring us to God." (I. Peter 3:18.)

Christ's testimony of His mission is abundant. One who believes in Him truly, harbors no doubts whatever of the Divine nature of His calling and ministry, or the actuality of the redemption. On this score, it is refreshing to read the tribute of a great man. Napoleon says of Him:

"Across the chasm of eighteen hundred years, Jesus Christ makes a demand which is beyond all others difficult to satisfy: He asks that for which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother; He asks for the human heart: He will have it entirely to Himself; He demands it unconditionally; and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the empire of Christ. All who sincerely believe in Him experience that remarkable supernatural love toward Him. The phenomenon is unaccountable; it is altogether beyond the scope of man's creative power. Time, the great destroyer, is powerless to extinguish this sacred flame: time can neither exhaust its strength nor put a limit to its range. This it is which strikes me most. I have often thought of it. This

it is which proves to me quite convincingly the divinity of Jesus Christ."

The fact of Christ is, as Napoleon says, "quite beyond the scope of man's creative power," and in this connection furnishes convincing evidence of the relationship He holds to the Father of all. In Him is summed up all arguments for the redemption. He was the Lamb slain from the foundations of the world; the Son of the Living God, and to this earth and her inhabitants is Minister Plenipotentiary of the throne of Grace! "Thou art worthy, O Lord, to receive glory and honor and power; * * * And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on earth." (Rev. 4: 11; 5: 9, 10.)

S. N. L.

DURHAM HOUSE ATTACKED.

On last Sunday night, after we had all gone to sleep—we learned later that the time was 11:45—I was awakened by a pounding on the front door. We are used to having messengers call at any hour of the night with telegrams regarding boats or emigrants, so I thought I would go and receive whoever it was. I stepped into my carpet slippers barefooted and threw on a dressing gown and went to the door. I enquired who was there, and for answer a man shouted, "I've come to clear you fellows all out of town!" I said, "Hadn't you better change your mind and go away?" At that a big rock came flying through the plate-glass pane at the side of the door, and it literally rained glass in the front hall where I stood. The crash of glass brought Elder Shurtliff and Arthur Gorton on the scene, Elder Shurtliff barefooted and in his night shirt. They thought the house was being mobbed, and Elder Shurtliff came armed with a pair of dumb bells. After the first crash, the fellow stuck his head through the opening he had made in the window and demanded admittance, saying that he intended to kick us all out of town. I stood there with a dumb bell which Elder Shurtliff had handed me, and remonstrated with him, but he wasn't to be dissuaded. He stepped to the side of the porch and gathered up a large stone and hurled it through the pane on the opposite side of the door. As the stone came through I threw the dumb bell, but it struck on the side of the casing and fell onto the steps. Then in quick succession stones were sent through the upper front window, and the dining-room and meeting room windows, giving us who were inside the impression that there were a number of people engaged in the work of demolition. I opened the front door as soon as the bombardment there ceased for a moment, and looked out, but could not see any one. Just

then Elder Shurtliff shouted that there was a man at the west side at the entrance to the meeting room. Arthur Gorton, who works in Durham House, had gone to the office to telephone to police headquarters, and when he saw the fellow approach the west windows he shouted to him to desist. So we three ran to that side of the house, Elder Shurtliff handing me a stove poker as we ran. Arthur Gorton stepped outside the door and I followed him, and Elder Shurtliff joined us. We began to admonish him again to go away, preferring to allow him to go even after all the damage he had done rather than mix in a fight with him—and how many more we knew not—but instead of heeding our requests he savagely attacked me with a piece of paving stone about sixteen inches long and six or seven inches wide, using it as a club. I threw up my left hand to ward off the blow and got a rather nasty wound on the wrist. A desperate fight ensued, in which the intruder used the stone and I the poker. It was so dark that we could not see each other clearly. I got a painful bruise on the left hip and a cut to the bone on the left shin, caused, I think, by the stone which the fellow had, and which he dropped soon after we engaged. I felt the contact of whatever it was that cut my leg, and I dropped the poker and grabbed the man around the neck. He was like a madman and dragged me about the place in a frenzy. As the melee started Elder Shurtliff and Brother Gorton came to my assistance, and as soon as they could discern in the darkness which was which, they got hold of him and we held him struggling until a policeman, attracted by the noise, came and arrested him. When the policeman asked him what he was doing there he said, "I'm kicking these filthy 'Mormons' out." The policeman said, "Well, but who sent you to do that?" "God sent me," he replied. He was bleeding rather freely from two or three wounds in the head—evidently caused by the stove poker with which I defended myself—and was very excited. He looked as if he were demented. He said he had come all alone—and we didn't see any others, although from the fusilade of stones through the windows we were led to think there were a number at the work. The man gave his age as nineteen, and his name and address as John Lowry, 22 Jubilee Drive, Liverpool. Jubilee Drive is close to this neighborhood. He was charged with doing wilful damage to the extent of £4 10s., and the case was called Monday morning in the police chambers on Dale Street, before Stipendiary Magistrate Stuart Deacon. He appeared in court with his head bandaged completely, and when asked to plead or to say how he got the hurts on his head, he refused to answer anything at all, so the case was remanded until Tuesday morning. Tuesday morning he pleaded not guilty and Elder Shurtliff, Arthur Gorton, the arresting officer and I were examined. The opinion of the court was that he was guilty, and he acknowledged then that he was, repeating that he had done it for "God's sake." The magistrate re-

manded him for seven days, during which time he is to be examined by a doctor to determine his mental condition.

The constabulary of the district where we are situated acted promptly and courteously, and have assured us that we shall not be neglected in the matter of protection. It was a regrettable affair for more than one reason. The attack unnerved Sister Clawson and the children—the President and Elder H. B. Clawson were away—and it resulted in a considerable loss of property. The young man seemed in some way to be deranged in mind, although he was shrewd enough in other ways. At the trial on Tuesday morning his brother, William James Lowry, said that the boy had acted peculiarly for some days previous to Sunday, and he believed he was not altogether responsible. It was distinctly unpleasant to us who were drawn into the trouble, and we felt sorry for the boy. We didn't wish to see him punished any more than seems necessary to properly restrain him. It was a significant thing that the prisoner asked his brother William on Tuesday morning before the trial, if Mr. Bottomley, editor of *John Bull*, had come to defend him. The young fellow is very likely a victim of the villainous attacks recently made against us in press and pulpit.

S. N. L.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries were honorably released and sailed for home March 4th, 1911: From Great Britain—Albert McCann, William Greenwood. From Switzerland and Germany—H. F. C. Grune. From Scandinavia—Hans Sanders. With the company were ten emigrants in charge of Elder Albert McCann.

Relief Society Sale of Work.—The Relief Society of the Blackburn branch held a Sale of Work February 25th, 1911. There was a good attendance and the sum of £2 4s. was taken in, which will be used in helping to relieve the wants of the poor in the branch. All the work offered for sale was not disposed of.

News from South Africa.—President B. A. Hendricks and Elder John S. Sagers left Woodstock, December 14th, 1910, for the purpose of visiting the various branches of this (South African) mission, and also of meeting the saints in places where no elders are laboring. Elder Sagers only went through the eastern province, but President Hendricks visited the entire mission. He had an enjoyable trip and found the saints, generally, feeling well in the gospel. On their trip six baptisms were performed, and three children blessed by the elders in the various fields.

Elder Addresses Young Men's Class.—On Sunday, February 26th,

1911, Elder Edward C. Rich (Leeds conference) had the privilege of speaking to a Young Men's Class of the United Methodist Church at Wortley, near Leeds, on the "Restoration of the Gospel." About fifty students were present, who gave him every attention. At the close a few questions were asked respecting the subject, and answered, and all expressed themselves as being pleased with the subject treated, and would like to hear him again at some future time.

Baptisms.—A baptismal service was held at High Wycombe (London conference), February 28th, 1911, when Elder Thomas S. Davis baptised three converts in the river Wye.

In the open sea at Dover (London conference), Elder John G. Darley baptised one convert, February 25th, 1911.

At a baptismal service held in the Cheltenham branch (Bristol conference), February 25th, 1911, five souls were added to the fold of Christ, Elder Ralph D. Smuin officiating. Two of the number are from Gloucester.

One candidate was baptised at Portsmouth (London conference), February 22nd, 1911, by Elder C. B. Petty.

Successful Socials.—A successful social was held at the Gate Hotel Assembly Rooms, Nuneaton (Birmingham conference), under the auspices of the Relief Society. There were about fifty saints and friends who sat down to a delicious tea, after which a well prepared program, consisting of songs and recitations, was rendered. A few plain and simple games were indulged in. All had a good time and considered it a profitable evening.

The saints and friends of the Blackburn branch (Liverpool conference) enjoyed themselves in a social that was held in the Borough Chambers, 54 Church Street, Saturday evening, February 4th, 1911, under the management of the male members of the branch, assisted also by some friends. About one hundred and seventy-five people were present and enjoyed the entertainment. The program consisted of songs and recitations, and last, but not least, a short dialogue entitled, "Circumstantial Evidence." Refreshments were served during the evening. The sum realized was £2, which will be used for the benefit of the branch.

On Monday, February 13th, 1911, at Cobden Hall, Peachy Street, Nottingham (Nottingham conference), a farewell social was held in honor of Elder Francis W. Brown, who has been honorably released to return home. A fine program was rendered by members of the branch choir and others, after which friendly games were indulged in. Elder Brown has been a very able defender of the truth, and will be missed alike by saints and elders. The room was crowded, there being several strangers in attendance. All seemed favorably impressed.

A pleasing social was given on Thursday, February 16th, 1911,

in the Latter-day Saints' Hall, Northampton branch (Birmingham conference) in honor of Elder James E. Wiggill, who is leaving to take up his labors in Halesowen. A fine program was rendered in good style to a large and appreciative audience, by saints and friends. Elder Wiggill was presented with a cruet as a small token of the love and esteem which he has won while laboring at Northampton.

Thursday evening, February 23rd, 1911, one hundred saints and friends of the Norwich branch (Norwich conference) were delightfully entertained by the local dramatic association. A program of songs, solos, recitations, and a farce, "Ye Silent Woman," was well carried out. Local and outside talent were both represented and each received loud applause for their efforts. A charge of threepence admission made possible a payment on a piano the association is making gallant endeavors to buy.

District Meetings.—A district meeting of the Chatham and Gillingham branches (London conference) was held at Gillingham February 12th, 1911. President Walter P. Monson and the following elders were present: W. L. Shurtliff, D. A. Matheson, J. S. Nalder, J. J. Whetton, E. E. Spencer, C. H. Baker, J. S. Storey, W. G. Wagstaff and H. L. Jensen. Two sessions were held, one in the afternoon and one in the evening. Both meetings were well attended by saints and strangers. The large number of strangers present was due, no doubt, to the agitation carried on in front of the hall all afteroon and evening by several men who made it their business to slander and vilify the Latter-day Saints. At the afternoon session the general and local authorities were sustained. Elder Wagstaff reported the branch as being in a prosperous condition. Elder Shurtliff showed from Scripture that two things necessary in true religion are, a true conception of God and a true baptism. At the evening meeting Elder J. S. Nalder spoke on the work of Joseph the Prophet, and its effect on the world. Elder H. L. Jensen spoke on the atonement of Christ and what it means to the Latter-day Saints. President Monson delivered a very able address on the true Church, and how we can tell it. He gave the saints much encouragement, and urged all to fear God and keep His commandments in all things.

An instructive and interesting district meeting was held in Central Hall, Gainsboro' (Hull conference), on Sunday, February 26th, 1911. Two sessions were held, at 2:30 and 6:30. There were present, President Joseph S. McCann and five traveling elders. At the afternoon session Presiding Elder James T. Bigler presented the general and local authorities who were unanimously sustained. Elder William H. White spoke on the necessity of baptism. Master Leslie Saxelby sang "I'll be a little Mormon." President McCann spoke encouraging the saints to live exemplary lives, referring to the Savior as an example, and exhorting all to support

each other in their different callings. In the evening meeting Elder John R. Watson spoke on the restoration of the gospel. A male chorus sang the hymn, "O my Father." Elder D. C. Loveland spoke on obedience. "Obedience is better than sacrifice and to hearken than the fat of rams." A duet was rendered by Brother and Sister John Harrison. A good attendance of saints and friends were present, and partook of the good spirit which prevailed.

A district meeting was held at Portsmouth (London conference), February 26th, 1911. The saints of the district were favored with the presence of President W. P. Monson of London, and Elders R. T. Petty, Warren Sirrine and Everard L. McMurrin of London, and Elders Thomas A. Abel and C. L. Smith of Southampton, and Elders W. A. Brown and Carl Eddington who are laboring on the Isle of Wight and Elders C. B. Petty and Moroni W. Green of the Portsmouth branch. The first meeting was begun at 2:30 p.m. The names of the general and local authorities of the Church were presented by President Monson and unanimously sustained. Elder Sirrine addressed the congregation upon the re-establishment of God's kingdom upon the earth. President Monson sang the sacred solo, "I have read of a Beautiful City." Elder McMurrin spoke on the Godhead, and showed the relationship of the three members. He emphasized "This is life eternal to know thee, the only true God, and Jesus Christ whom thou, hast sent." Elder Charles B. Petty showed the consistency of faith and works going together—the latter being the outgrowth of the former. President Monson spoke briefly along the same line of thought. In the evening session Elder R. T. Petty gave an interesting talk upon the fourth article of our faith. "I know that my Redeemer lives," was sung by Elder McMurrin. President Monson addressed the audience upon the necessity of continuous revelation. He showed how fallacious the argument is that revelation was to cease after the writing of the Bible. The Bible emanated from the Church, not vice versa, as is often taught by modern theologians. How can Christ be at the head of the Church and lead it if revelation be denied? Both meetings were well attended. In the evening there were about one hundred and fifty present, mostly strangers. The room was crowded; some could not gain admission and turned away, while others stood in the hallways.

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